HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

[The following communication is taken from the *American Citizen*, published at Warsaw in the state of New York, and shows the success which has attended the efforts of brother Storrs in the cause of Human Rights, and its onward progress, in the field of labor now assigned to him.]

LE ROY, Feb. 28, 1837.

Mr. Hadley, Sir:—The lectures of the Rev. George Storrs, in this place against American slavery, closed on Thursday evening last, by an addition of one hundred members to our society, with a good prospect of as many more as soon as our constitution can be presented to the different portions of our community. His able and well directed efforts in behalf of the friendless and despised, have been successful in enlisting the active sympathies of the friends of truth; and it is believed that few who attended any considerable number of his addresses, are any longer unprepared heartily to co-operate in the work of emancipation. A protracted meeting at the "south church," necessarily detained many who otherwise would have been in attendance. But we are assured that the cause has many warm friends there; for "*where the spirit of the Lord is, there is liberty*," and those who feel for the woes of sin and the cause of truth, cannot be expected to tolerate a system that "*shuts up* the kingdom of heaven against men," its supporters "neither *going in themselves*, nor suffering those that *are entering* to *go in*."

The trustees of the Methodist society in Le Roy, by closing God's house against his minister, have given us some trouble, for which they will in "no wise lose their reward." A majority, whom the writer saw personally, "had no objection," ("if the rest were willing.") but somehow by emphasizing their *parenthesis*, (if the rest, &c.) they lost their personal identity, and merged their "*no* objections" in prevailing fractions to the contrary. And yet these men believed slavery to "be a great evil"—*knew all about it*—couldn't tell *them!* Indeed—Yes, they *knew*, that "all men were endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness:" they *knew*, that this is the law and the prophets, "*All things whatsoever ye would that men should do to you, do ye even so to them;*" that the bible was full of these "self evident truths," to do justly, love mercy, render what is just and equal, love your neighbor, visit the widow and the fatherless in their affliction, undo the heavy burdens, and let the oppressed go free: they knew that "God had made of one blood all nations for to dwell on the face of the earth;" that He had wrought the human frame, girded it with sinews, diffused it with arteries, covered it with skin, and imbued it with the organs of knowledge: they knew that His "breath of life" had been infused into this organization, and "man became a living soul," with progressive powers, and heavenly aspirations kindled on the track of immortal destiny: they knew that these beings, thus created and endowed, waked up by Jehovah under the blaze of revolving worlds, belonged to God, free to investigate his works, to learn his will, and thus,

> "With God himself
> Hold converse; grow familiar day by day
> With his conceptions; act upon his plan
> And form to *his* the relish of *their* souls;"

And they knew that *slavery* had thrust its dark proportions between these beings and their Maker, hiding the glories of his works and word, and thus invading the prerogatives of Deity, striking down his immortality to a "chattel," and appropriating its temple to uses of brutality and shame: they *knew* that two and a half millions of human beings had thus been converted into *things*, every right annihilated, every power crippled, every hope blighted, and compelled by stripes, beneath a burning sky, to waste the energies of life by unrequited toil, and sink at last like brutes *unmourned* upon the soil, so long bedewed with their tears and blood; they knew that husbands had no security for their wives; that wives owed no fidelity to their husbands; that children had no protection from their parents; that parents had no supervision over their children; that females had no protection for their virtue, but were indirectly *sold at premium*, their innocence the sport of shameless lust and "mark for every *coward's* spear;" and they knew that this evil was constantly "lengthening her cords and strengthening her stakes," by the admission of new confederates; by the services of her patron in our capitol; by the rapid increase of her domestic traffic; by her *able* defences as the "corner stone of liberty;" by her pious baptisms as a "divine institution;" by her conferences and synods and D. D's and office holders and seekers, who admitting its "*evils*," are only striving to stop the discussion and paralyze the efforts of those that act on their admissions, by seeking its perfect cure; and they knew that *they* were a *part* of this slaveholding nation; that *they*, by representatives, held slaves, and sold and bought them in the District of Columbia; that they by legislation, admitted new states with the highest guarantees for the perpetuity of this evil; that they, by representatives, permitted the domestic traffic between the states, amounting to 150,000 annually; that they actually held slaves by the laws of the "empire state," were pledged in cases of insurrection to fight the battles of slavery against a down trodden and despairing foe who could not even be permitted to run away into liberty, but must be stopped and delivered over without a jury trial into utter despotism; and they knew their objections against emancipation, on account either of its danger or impolicy, had been a thousand times answered, and disproved by facts in cases analagous; that men who had endured the worst tyranny without rebellion, would be little likely to do so, where nothing was left to *rebel against*, and *if* they should, that twelve millions who had successfully imposed the *wrong*, could much more easily "maintain the right;" that national wealth and virtue were the fruits of industrious habits, and agricultural and mechanical science, that only become vigorous under the stimulants of liberty; that in fact nothing was wanting to restore to helpless humanity its springs of action in recovered rights, but a *righteous disposition*, thus widely blessing America and the world; and they knew that governments seldom acted in *advance*, much less *against* the opinion of the public, which in this case was *dead* against, not *emancipation* only, but *discussion*, and that individuals whose influence went to make up this public mind, were responsible for its *character*.

Knowing these things, and many more, that are not enumerated, we ask what have been *their* contributions in extending the "lever" of truth against this evil? Have they petitioned their representatives to cease for *them* to hold slaves in the District of Columbia? Have they besought legislative action against the *traffic*, which annually consigns its thousands to hopeless separations and premature deaths? Did *they* object to *their* union with *slaveholding Arkansas?* Have they asked the abrogation of slave laws in New York? Or have they not rather, by adopting a course which if acted *universally*, would shut investigation from the world, been "*witnesses* unto *themselves*" that *they* are sustaining the "evil" by opposing all *practical* efforts towards its removal?"

But I can assure gentlemen, that notwithstanding their course, there is no fear for results—*American slavery must cease*. Though political *Esaus* are bartering their "birthright for a mess of pottage," and though our Judasses are betraying Christ's doctrines with "a kiss;" and though the great mass of editors and their patrons, like Gallio, care for none of these things; and although slavery herself may call for gags and scaffolds, and burnish and *batter* her chivalry against the rock of truth, till she "beats her swords into ploughshares," yet *slavery must cease*. The pillar of inalienable rights is not to be demolished. Its base is anchored on celestial hills, begirt with the omnipotence of Jehovah, who as soon as permit this principle of his government to be overthrown, would disband his universe and desecrate his *throne*.

CYRUS THOMPSON.

Journal of Rev. James A. Thome.

Mr. Thome is on a mission to the West India islands as colleague of our friend J. H. Kimball.—His journal from which the following extracts are made mentions several occurrences which have already been published in the Herald from Mr. Kimball's letters.

ST. JOHNS, Antigua, Dec. 17, 1836.

A tour of the West Indies is a matter of deep interest at the present time, to men of every liberal nation. It is particularly inviting to Americans, and it is certainly to be hoped that great numbers of philanthropic individuals, who can easily command the time and means, will visit the British West Indies to see for themselves the workings of the emancipation act. There is little doubt that all who examine with candid minds will return home fully prepared to urge upon their countrymen the *policy*, as well as justice, of immediate emancipation.

I took passage from New-York in the brig Latona, Capt. K——, bound for St. Thomas. I should have gone directly to one of the English islands, but no opportunity was presented. However, I have not regretted my visit to St. Thomas (one of the Danish islands) as it has afforded me an opportunity of seeing *slavery* in near contrast with *freedom*.

I found on board the vessel 16 or 18 passengers. Some of these were West India gentlemen, who had been traveling with their families through the eastern states, and were returning to their homes. Others were gentlemen and ladies, from various sections of the union, who were in delicate health, and are designing to spend the winter in St. Croix, a favorite island with invalids, I believe. Being crowded into a very small and ill-adjusted cabin, with but few comforts within, and but little without to attract, a domestic familiarity soon sprang up among us. As the sea-sickness began to abate, the friendly interchange of sentiments increased.

CONVERSATION ON SLAVERY.

At such a time, the question of slavery could scarcely be expected to pass unnoticed. It came up incidentally, but being once introduced, it excluded for the time every other subject. In detailing briefly the conversation, it will be interesting to know something about the *dramatis personæ*. PRO-SLAVERY—Mr. O., a gentleman from New-York city, merchant; Mr. D., a man of business from western New-York; Mr. C., the *mate* of the vessel, from Connecticut; Mr. R., an American, from one of the northern states. ANTI-SLAVERY—Mr. J., a planter of St. Croix, and proprietor of 123 slaves; Mr. M., a slaveholder of St. Croix; Mr. Mc N., slaveholder of St. Croix; Mr. N., son of a slaveholder, Maryland. Mr. T., son of a slaveholder in Kentucky. This, Mr. Editor, is literally true. What does it speak for America, and what a story does it tell on the *free* states! But observe further the sentiments expressed by these several gentlemen. I will endeavor to detail the discussion, as nearly as possible, just as it occurred.

SCENE 1. *On deck, 9 o'clock P. M.*

Mr. J. Emancipation had worked very well in the English islands, *especially in Antigua*, where it is total and immediate.—Some disturbances had taken place under the apprenticeship system, because the slaves could not be brought to understand for some time how they could be freemen and still have to work without wages. Immediate emancipation was safer and less troublesome than gradual, because there is no room for those jealousies which slaves must feel at seeing freed men around them.

Mr. O. (Impatient at hearing so long a homily about justice and policy.) The niggers are an *inferior* race of beings, and I do not wish to have them brought on an equality with me by being emancipated.

Mr. J. (Very calmly.) There is reason enough for their apparent inferiority. They have been degraded by slavery. When they have had the privileges of education, they have shown a great deal of intellect.

Mr. O. They can't be educated—they won't learn. (Proof.) My father had a boy sent to him from Africa to be educated. He used every possible exertion to educate him, but it was in vain—he *would not learn. This is what makes me* say that you need not try to teach the niggers. They were not made to learn.

Mr. J. and Mr. McN. (together.) They knew many colored persons who were highly intelligent.

Mr. McN. I know many colored men in the West Indies who are far more talented than the planters' sons who have been sent to England to be educated.

Mr. O. (Tired of this point.) A great deal has been piously said about the horrors of the African slave-trade, but I believe it is one of the most benevolent enterprizes in which man can engage.

[You will understand the reason of the introduction of *this* point, when you learn that the vessel in which we sailed—belonging to Mr. O's father in New-York—was now bound for Havana to be sold there as a *slaver*. Mr. O. was commissioned to effect the sale, and was to receive a share of the proceeds.]

Mr. J. (Indignant, and somewhat excited.) This is a late hour in the day to hear such sentiments. Upon my word! The African slave-trade defended in the nineteenth century, *by an American!*

[I expected to hear Mr. J. swear on this occasion, being a West Indian, but he did not.]

Mr. O. Yes, sir, it is even so. I maintain that it is a benevolent enterprize. It is the only way in which the poor natives can be saved from death. The people from the interior make war upon the inhabitants of the coast, and when they take them captives, they give them their choice either to go in the slave-ships or be killed. It is mercy to buy them and bring them away from death.

Mr. McN. Sir, you seem to be ignorant of the fact, that those very wars of which you spoke are caused by the slave traders.

Mr. O. It is not so, sir. They grow out of religious persecutions. But however that may be, gentlemen, you have my views on the subject, and all I have to say further on this point is, that this very brig is soon to be employed in the African slavetrade, and I wouldn't care much to invest $5000 in the first trip.

[This announcement so shocked and disgusted the company, that there was a general dispersion. The pro-slavery champion retreated to the cabin.]

SCENE 2. *In the Cabin, 10 o'clock P. M.*

Mr. O. (Partly to himself.) Mr. J. is the first planter that I ever heard speak in such a way about slavery. Well, they may say what they will about the niggers, but I hold that they can't be educated. I know that my father had one sent to him from Africa, &c. (Repeating that imposing fact.) Besides, look at the free niggers in New-York—how ignorant they are.

Mr. T. They are not allowed to go to school—how then should you expect to find them intelligent?

Mr. O. They ought not to be suffered to go to our schools.

Mr. T. Still you will reproach them for their ignorance!

Mr. D. (Abruptly intruding.) The niggers have got such long heels. I have heard it said that if you would put toes on to their heels, you couldn't tell which was the fore part of their feet.

[Messrs. D. and O. join in a hearty laugh.]

Mr. T. What has this to do with their intelligence, or do you hold that the mind lies in the *heels?* But let me refresh your memories on one point. You remember no doubt, that at one period the ancestors of these negroes were "the sole depositaries of learning."

Mr. D. They didn't have woolly heads.

Mr. T. Yes; the historian gives them that very feature.

Mr. O. I didn't know all that before—but it matters not to us, for we are speaking of the present generation.

Mr. D. (Seizing a bright idea from this last remark.) Now, sir, I can prove that slavery is right. You admit that God is the Governor of the world, and that he can do all things. Why then would he permit slavery to exist so long unless it was a good system? There, sir, (growing warm and vociferating,) there, sir, I defy you to answer that argument. Hah, sir, I've got you there—you can't get away.

[Mr. O. concurred, that the argument was unanswerable, and that Mr. T. was impaled—and the young gentlemen from the north exulted most boisterously over the defeat of the southerner, who did not venture a reply to so grave an argument.]

Mr. R. (Fairly awakened by the boisterous exultations, and discovering the general topic to be slavery, thrust forth his head.) The free niggers are a great deal worse off than the slaves. The meanest people in the world are these free niggers.

Mr. T. If this were all true, there is reason enough for it in the treatment of the whites. They use all their influence to prevent them from engaging in any honorable employment.

Mr. C. (Awoke with a surly growl, which indicated the course he would steer.) The long and short of the business is, that if the niggers are turned loose, they must amalgamate with the whites.

Mr. D. (Growing quite wild at this thought, and forgetting, in his frenzy, the divinely sanctioned character of slavery.)—If I had my way with the d——d niggers, I would guillotine the whole of them.

Mr. N. of Md. What monstrous sentiments! As for myself, I regard slavery as a great evil. I have seen enough of it, and I want to see it come to an end speedily.

Mr. D. Show me *any* evils which grow out of slavery. I challenge you to specify.

Mr. M. slaveholder of St. Croix. I can mention one. I was in Norfolk, Va. but a few weeks ago, and I saw a man separated from his family and taken off by a driver. The cries and groans of the mother and children were heart-rending. I could not refrain from weeping myself. For my part I wish slavery was abolished.

It was nearly 12 o'clock, and the conversation ceased. The pro-slavery party retired to their berths, amusing themselves with remarks about *long heels*, woolly heads, monkies, amalgamation, &c. &c.

As for myself, I retired, not to sleep, but to mourn over the shocking degeneracy of my countrymen, and more than ever impressed with the pro-slavery, negro-hating spirit of *northern Americans*.

From the Colored American.

Legislature of New-Jersey.

The legislature of New-Jersey have passed a summary of enactments, calculated to degrade her colored population to a level with the brutes. We are astonished at the council of that enlightened state. Did they not know, that a free citizen of another state, was constitutionally entitled to all the privileges and immunities of that state, should he come there to reside or travel?

"The citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states."—Constitution of the United States, Art. 4, Sec. 2.

Do they not know, that we, who are citizens of New-York, who were never in bondage, who never had nor never will have, a free paper, have a legal right, and will exercise it when we please, to come to New-Jersey and stay as long as we please, without the infringement of any laws the legislature of that state has a right to make?

We know not of whom the late session of the state legislature were composed, but we wish they had been left at home, until their intellectual beards were grown. That the pious, intelligent, noble minded citizens of that state, will ever carry a single one of these enactments into execution, we have no fear; yet we are sorry for the passage of such laws, by a state for which we have so many partialities.

It savors too much of the dark ages, and is a disgrace to New-Jersey, and one that is brought on her, we know, contrary to the wishes of the people.

We warn the free colored population of the state, against submitting to a single one of these enactments. They are all of them unconstitutional. You are citizens of the state, in the strictest sense of the word, and just as much right has your state legislature, to pass an act, requiring every red-haired citizen, to carry his free papers, and to exhibit them at the corner of every street, as they have to require your compliance with a single requisition of that supplement.

We give below the summary, and would thank the editor of the "Newark Daily Advertiser," for the names of the members of the late session, that we may hand them down, with the enactments, to posterity.

"The provisions of this bill, it will be seen, embraces free blacks, as well as slaves, who either may visit or reside in New-Jersey.

Sec. 1. provides that no free negro or mulatto, from any other state shall travel or reside in this state, without a certificate from two justices of the peace, of such other state, that such negro is duly manumitted, or is reputed free, and the county or city clerk, where the justices reside, must certify on the back of the certificate, under his hand and official seal, the justices are duly commissioned.

Sec. 2. makes it the duty of every negro, within ten days after coming into the state, to travel or reside, to deposite said certificate with the clerk of the county where he may remain to be recorded: and the said clerk must endorse the time of its receipt on the back of the certificate, and record it within five days, in a book to be provided by him at the expense of the county—the original certificate to be returned when required. And if such negro neglect to deposite the certificate, he or she shall forfeit $10 for every twenty days of neglect, to be recovered by any person who may prosecute.

Sec. 3. makes it the duty of every negro or mulatto, now in this state, having a certificate conformable to the 27th section, of the act to which this is a supplement, to present the same to the county clerk for record as aforesaid. And every negro or mulatto now residing in the state, not having a certificate, shall give in his or her name, and the names of the family, if any, to the clerk of the township; and it is made the duty of the respective clerks, to record such names in a book to be provided by him at the expense of the township; and also to give the negro a certificate that such enrolment has been made; and the said township clerk, who shall register them in a book. All negroes neglecting so to give in their certificates or names, forfeit $10 for every thirty days, recoverable by any person who may prosecute.

Sec. 4. imposes a fine of $2 a day upon any inhabitants of this state who shall harbor, conceal, or employ any negro or mulatto, who shall come into the state without a certificate, and not having it recorded within ten days; or who shall suffer such negro to live in his house, or on his land—the fine to be estimated for every day of offence, and to be recoverable by any person who may sue for it, one half to be paid to the township.

Sec. 5. entitles the county and township clerks to receive respectively from the county electors, six cents for recording a certificate: and for every certificate of enrolment given to a negro, six cents.

Sec. 6. repeals the 27th section of the act of March 14, 1798, to which this is a supplement."

From Zion's Herald.

Anecdote of Freeborn Garrettson.

MR. EDITOR,—I was so much interested in an anecdote of Freeborn Garrettson, a day or two since, that I cannot forbear giving it to you for publication. It was related by an aged brother in the ministry, who had it from the lips of the venerable man himself.

At the time of his conversion to God, being earnestly engaged in secret prayer for a special blessing, all his slaves, (some 20 or 30 in number,) rose up before him, and appeared to present an impassable barrier between God and his soul. To use his own words, "I had not until this moment, during my whole life, ever heard any one say that slavery was wrong." At once he was convinced of the moral turpitude of holding property in man, and exclaimed, "Lord, they are thine." In a moment, access to a throne of grace was open, and his soul was blessed. Early the next morning, he called his slaves to him, and told them they were free; immediately they burst into a flood of tears, and begged that he would not turn them off. He then told them that they might stay and work for him if they chose, and he would pay them wages; but they were no longer slaves.

There are several things in the preceding account worthy of note. This good man was taught the sinfulness of slavery, and the duty of emancipation, by the spirit of God. Observe, not to correct the abuses of a system, which was on any principles justifiable, or even tolerable; but to annihilate it at once. If ever slavery existed in a justifiable form, it was probably in his excellent family.

Again, suppose, as it may appear, he was taught the duty of immediate and unconditional emancipation;—for he immediately said, "Lord they are thine," and the very next morning declared them all free,—it does not appear that the idea of inducing them to expatriate themselves, so much as entered into his mind, or that there would be the least impropriety in continuing them on his estate.

If all the early methodists had followed the example of the venerable patriarch of methodism, what a change would have been effected in the character of this great nation!

A word more. In the case before us, there is certainly a singular incongruity. *Freeborn* Garrettson, a slaveholder. How inconsistent the association! But this was the case, when he was in his unrenewed state. When he was born free into the kingdom of God's dear Son, he immediately emancipated his slaves. Not names however, but principle; not men, but measures. Let there be light, clear as the lightning's flash, if even, occasionally, we must have the suddenness of its glare and the roar of its thunder; let it be as diffusive and as penetrating as the sun's rays, though they may sometimes scorch, even to irritation.

J. HORTON.

Boston, Feb. 15.

Who says the colored man can't take care of himself?

Just look at the statement below. It is known that, in Smith township, Columbiana county, there is a settlement of colored people, extending into Stark county. We will examine and see if these folks can take care of themselves.

Number of families	51
do of persons	264
do of church members	100
do of colored preachers	4
do who have been slaves	14
Paid for their freedom about	$3000
THEIR PROPERTY.	
1860 acres of land, valued at	$29200
70 horses	2800
213 cattle	2556
328 sheep	656
Other property	4285
Sum total	39,497

It is said that the property of various individuals is estimated much below their real value. If this property were divided among the 264 persons, there would be 150 dollars for each man, woman, and child. Now I ask if these people can't take care of themselves. But I have not told the whole story. The settlement was commenced about sixteen years ago, and there has been *no quarelling nor fighting*. They use very little liquor, and intemperance is almost a stranger. A store-keeper informed me that he would trust all of them, with perhaps one

exception. There is one meeting house, two school houses and a library of about 120 books. I believe I was told that an old man of 80 years of age, had learned to read. If you wish to know more, and have *proof* of what is already stated, call upon Job Johnson of Mount Union, who has taken especial pains to obtain correct information.

GEORGE GONZALES.

From the National Enquirer.

A new "Gunpowder Plot!"

One of the most unprincipled, shameless, any profligate advocates of slavery, that ever wielded the editorial pen, is the creature who conducts the New York *Courier and Enquirer*. To his false statements, and vile recommendations may be attributed a very large share of the mobbing and riotous conduct of the opponents of abolition movements, in New-York, New-Jersey, and Pennsylvania. No language is too vulgar, no reasoning too absurd, no falsehood too gross, for him to utter, in order to misrepresent and excite the spirit of violence against the friends of our cause. It is indeed, surprising that so base and disgusting a publication should be extensively patronized in a christian community.

In giving an account of the proceedings of a mob, in the state of New-York, where the monsters of depravity attempted to *blow up a meeting of abolitionists with* GUNPOWDER!!! he utters the most abominable and libellous sentiments, as follows:—

"There is no end to the riots that the abolitionists are causing in every part of the country. They really do more towards unsettling all proper notions of order, and demoralizing society, than any band of public disturbers that has ever yet cursed the country. Another instance has occurred at Mount Norris, in this state, where one of their lecturers undertook to hold forth in a church. The windows of the building were pelted to pieces with snow-balls and other more solid missiles, and finally a cannister of powder was placed under the church, with a slow match attached to it. Very fortunately, however, it was discovered in time, and the explosion prevented. Such things are deeply to be deplored, and really the matter is becoming somewhat serious, when the popular hatred to these creatures reaches such a pitch as to lead it to attempt blowing them up with gunpowder. They may, however, consider themselves as accountable for all that happens; for though there is no possible justification for the perpetrators of such outrages, the fanatics are the moving cause, and voluntarily the cause too; since they court the excitement, and do all they can to disturb the quiet and good order of the community by their own impudence."

Here we see it shamelessly asserted, that those who are legally and constitutionally advocating the rights of their fellow men, are themselves the instigators of mobs—the violators of public order, &c.

The only means of checking such misrepresentations, or effectually rebuking the utterance of such foul slanders against the friends of emancipation, will be by *withdrawing their support* from the profligate vehicles of defamation. In Philadelphia, many are *preparing to act thoroughly upon this principle*. They will no longer kiss the hand that smites them, nor feed the rabid dog, whose teeth are ever ready to be employed in lacerating them!

From the Friend of Man.

Extract of a Letter.

To Alvan Stewart, Esq.

LUDLOWVILLE, N. Y. March 22, 1837.

How little we knew of the deep laid foundations of the habit of intemperance and of the obstinate attachment to strong drink by those accustomed to its use, until the temperance reformation came along and brought to light those facts and principles which were developed in its progress! And who ever dreamed that abolitionists would have found, throughout the length and breadth of the land, here at the north, and in good old New-England too, the slave spirit so predominant, so incorporated with all the associations of men, so deeply entrenched, and so all-pervading in its influence, as has been shown in the progress of their efforts. And who ever dreamed that the right of free discussion in relation to it was so near being extinct, and notwithstanding hope revived a little, still, it may be yet doubtful how the contest will terminate.

Now experience has shown what did not at first appear, that the only remedy for intemperance is to abstain from every thing that can produce intoxication; and that all half-way work, or any thing short of this, is worse than useless. And although there is not a perfect parallelism between intemperance and slaveholding, yet as to their sinfulness, as originating in and ministering to the lusts of men, they may be compared, and as to the remedy also. In both cases the axe must be laid at the root of the tree. To talk of enlightening the mind of the slave, or christianizing him, or in any way ameliorating or modifying his condition, out of friendship to him, is absurd, is downright hypocrisy. No, if I must be a slave, I want to be unhumanized first. I dont want intelligence enough about me to know my condition.

A corrupt fountain must of course send forth corrupt streams. As it is wicked for one man to make property of another man just like himself, so every thing that can possibly grow out of the exercise of this usurpation, in the remotest degree or slightest shade, must be wrong and sinful; and therefore nothing can be admissible as a remedy for slaveholding, short of placing the slave on an equality with other men, and in the immediate possession of all the rights that God hath created him with and required him to exercise. Any thing short of this is not laying the axe at the root of the tree—can not be admitted as a fit and proper remedy for the evil—and ought not to receive the encouragement of any one who professes friendship to the slave, because every particle of rights withheld involves guilt and wrong towards him, just as long as it shall continue to be withheld.

For instance: The black man has a right to be respected equally with the white man. This is right, for God hath put no difference between them. Therefore, whoever allows himself to exercise any less respect towards the former on account of any thing pertaining to his physical organization, than he does towards the latter in the same circumstances, is guilty of infringing the rights of his neighbor, and there can be no distinction, only in degree, between him and the foulest man-stealer that ever prowled the coast of Guinea in pursuit of his nefarious trade. It is a stream issuing from the corrupt fountain of slaveholding, and partakes of its foulness.

Although the great object of abolitionists is the restoration of the poor, oppressed slave to the possession and enjoyment of all his rights, yet there is something else to be done, in order to compass and perfect the whole work embraced in this reformation. When the slave shall be placed in possession of all his rights, and secured in their enjoyment, and when all the prejudice that attaches to the black man in our country shall be swept away, then that distinction which has so extensively obtained amongst those of the *same* complexion, and which seems to be based upon adventitious and uncontrolled circumstances, must also disappear. The hired girl in the kitchen of the governor ought to be accounted as respectable as the governor's wife, if her conduct is as blameless, and outward circumstances should not cover her with contempt.

If colonizationists were sincere and honest friends to the slave, and their system were adequate to deliver them all from bondage and transport them to Africa, and there provide for them, it ought still to be opposed by all good men every where, not only for its injustice to them, but for the disgrace it reflects upon us as a christian nation. To gather up a people in the midst of us, amounting to two or three millions, and shovel them all out of the country because they are too low and repulsive in their physical formation for the christians engaged in the enterprise to associate with! How monstrous! and how shameful!

But what idea, or what conclusion can an unbiassed and enlightened mind arrive at, in regard to those who still hang on to and support the colonization scheme *as it is?* The number of its adherents, to be sure, has vastly diminished among men of principle; still we find a considerable number of such as would seem to justify the expectation of better things, still adhering to it. I know of but one institution that I think to be less worthy of favor, and that we find in 2 Thessalonians chap. 2.

These desultory thoughts are familiar to you, and perhaps I ought not to have taxed you with the trouble of them. We have a few hearty abolitionists amongst us, to whom the excellent Friend of Man is refreshing. With very great respect,

DYAR FOOTE.

HERALD OF FREEDOM.

CONCORD: APRIL 22, 1837.

All men are created equal; are endowed by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.— CONSTITUTION OF N. H.

Annual Meeting of the American Anti-Slavery Society.

The Board of Managers of the New-Hampshire State Anti-Slavery Society are reminded, that the fourth annual meeting of the American Anti-Slavery Society will be holden in the city of New-York, on Tuesday the ninth of May next, and that it is important there should be a full delegation from the Auxiliary Societies;—the members of the Board are therefore requested to meet at the Counting Room of the Herald of Freedom, in Concord, on Thursday the twenty-seventh of April instant, at ten o'clock forenoon, for the purpose of designating Delegates to attend the said anniversary of the Parent Society.—It is hoped that as many as can, without inconvenience, will comply with this request.

ALBE CADY for
J. H. KIMBALL, Rec. Sec'y.

Concord, April 12, 1837.

By a letter from a citizen of the United States now sojourning in the West Indies to his friend here, it appears that the abolition of slavery there is productive of the best consequences; that instead of its disastrous effects, as predicted by its opposers, the benefits resulting both to the proprietor and laborer have far exceeded expectation. The testimony of a planter in Barbadoes, one who had charge of a thousand slaves, is, that emancipation is the greatest blessing that ever was bestowed on that island. "The laborers," he says "are more peaceable, more industrious, more easily governed, more trusty, more moral than when slaves." "His estate was never under so good cultivation, and he never felt so *secure* as now." He rejoiced amid the blessings of freedom. Nor is this proprietor a solitary case. It is the general opinion. Five years ago the opposition was strong, violent, and the prevailing belief was that the emancipation of the slaves would never be effected, or if effected, the consequences would be disastrous: that their restoration to freedom would provoke them to deeds of violence, and that instead of being grateful for the greatest boon that could be conferred upon them, they would turn upon their masters and destroy them. It was predicted also, that emancipation would be destructive to the slave; that in the frenzy of his freedom, he would neglect all care, become idle, useless to himself and a nuisance to the world. Happily however, these predictions have not been verified. Instead of becoming in consequence of obtaining his freedom, and his restoration to the condition of a human being from that of a brute, to which slavery had reduced him—instead of becoming ferocious, idle and treacherous, he is more peaceable, industrious and trust-worthy than when kept as a slave. He feels that his condition is improved—exceedingly so when his emancipation is complete, and measureably so where even the ill-judged apprenticeship system prevails; and his conduct corresponds with his feelings. It was so predicted by the advocates of entire and immediate abolition, and the West India experiment has most amply proved the justness of the prediction.

Still there are those, with all this evidence before them, that will not believe. They affect to be wise in spite of experience They talk most sagaciously of "the misguided and incendiary movements of the abolitionists"—that their "purposes are highly reprehensible"—and if attained, "would be productive of the most deleterious consequences," and they affect to believe, and to impose on others the belief, that the advocates of human rights, who are endeavoring to convince their fellow citizens of the vile principles, the utter abominations and the wicked policy of slavery, and thereby to create a public sentiment unfavorable to its continuance—are pursuing a course, which has been and will continue to be most disastrous to the slaves. Giving freedom to the slave, in the opinion of these wise heads, is disastrous, not to *slavery*, but to the *slaves!* Of this sort of material—judging from a recent report of a committee and the adoption of sundry resolutions—is a majority of the legislature of Illinois composed. We have no where seen a more profound bowing to the dark spirit of slavery than by the members of this legislative body—our own New-Hampshire scarcely excepted. *Long ears* would be a most appropriate appendage to the heads of such legislators.

"The joint select committee to which was referred the memorials of the general assemblies of the states of Virginia, Alabama, Mississippi, New York and Connecticut, relative to the existence of domestic slavery in a portion of the states of the United States, have duly considered the same, and now beg leave to report:

That they fully appreciate the feelings of anxiety and alarm which have been produced in the slaveholding states by the misguided and incendiary movements of the abolitionists. They deeply regret that causes of excitement should have been given, and are truly solicitous to aid, by all proper means in quieting apprehension upon the subject of slavery, and in suppressing the causes from which it has arisen. They unanimously concur in the opinion that the purposes of the abolitionists are highly reprehensible, and that their ends, even if peaceably attained, would be productive of the most deleterious consequences to every portion of our union. But it is believed, that instead of succeeding in their wild and visionary schemes, the advocacy and dissemination of their doctrines and opinions have been, and will continue to be, most disastrous to the slaves.

Your committee cannot conceive how any true friend to the *black man* can hope to benefit him through the instrumentality of abolition societies. Before their organization, changes were rapidly making in public opinion of a character the most favorable to the amelioration of the condition of the colored population. Throughout the slave states they had already been elevated in morality and intelligence far above the low estate of their fathers and hundreds in their native land. Not only was their condition as slaves made far more tolerable than it had been, but the bosom of the christian and philanthropist dilated with increasing hope that the time was fast approaching, when, by the resistless power of public opinion, operating through colonization societies, and with the assent of their present owners, they should be released from thraldom, and returned moral and intelligent to their own benighted land, there to scatter the blessing of liberty, science and religion. Contemplating the subject in this aspect, the hearts of christian freemen yield a willing assent to the belief that Providence in its inscrutable wisdom, would, through the agency of slaves, effect the moral redemption of the benighted, from pagan darkness, idolatrous darkness and barbarism. This hope arose brilliantly before us, and guided by its light we turned in imagination from the miserable abodes of wretchedness and squalid want which have heretofore denoted the habitation of the emancipated black man in America, to the contemplation of a nation of freemen scattered over 'Afric's sunny shores,' enjoying in peace the blessings of civilized life. The intelligent slave, (for such there are) instead of deploring his situation in America as the most hopeless and degraded, rejoiced that his servitude was to be the precursor of freedom and happiness to his kindred beyond the ocean.

These are a few of the desirable results which we confidently believe would have been produced by the colonization societies, had they been permitted to pursue undisturbed the even tenor of their way. They violated no public law, outraged no private right, appealed to no vulgar prejudices, excited no angry and malicious feelings. They were silently but surely winning their way upon public opinion, and entwining powerfully around the affections of the people. We may now ask where are the hopes that brightened upon the philanthropist; where the prospect of liberty that gladdened the heart of the slave; and where the energies of the voluntary associations which promised him release from his manacles? Your committee turn with feelings of sincere regret to the abolition societies, and bid you seek there a ready answer to all. These societies have forged new irons for the black man, and added an hundred fold to the rigor of slavery. They have scattered the firebrands of discord and disunion among the different states of the confederacy. They have excited the most rancorous and embittered feelings of the same community.—They have aroused the turbulent passions of the monster mob, whose actings are marked by every deed of atrocity, and whose fury has not discriminated in the selection of its victim. They have threatened the violation of the sacred rights of private property, and have pertinaciously insisted on doctrines which, if reduced to practice, would deluge our common country in blood, rend the union asunder, and bring desolation upon all that was won by the valor and hallowed by the blood of our fathers. The correction of these opinions is to be sought for at the bar of public opinion, and your committee confidently believe that that tribunal will finally and powerfully pronounce the rebuke which is richly merited, and allay all further cause of alarm and anxiety.

We hold that the citizens of the slaveholding states are no more answerable for the existence of slavery, than are those of the non-slaveholding states. It was introduced by our common ancestry and came from them to us, with the inviolable charter of our liberty, as a part of our heritage.

Our constitution, which was the result of a spirit of amity, and that mutual deference and concession which the peculiarity of our political situation rendered indispensable, recognizes its existence in express terms, and certainly guaranties to the states where it does exist its continuance, without interference by the national government. No rights which were not surrendered by the states at the formation of the constitution, can now be wrested from them, and any effort to divest them must be regarded as a violation of that sacred instrument. We would say, in the language of the immortal Washington: 'Let every violation of the constitution be reprehended; if defective let it be amended, but not suffered to be trampled upon while it has an existence.' Whilst we therefore deeply deplore the condition of the unfortunate race of our fellow men, whose lots are cast in thraldom in a land of liberty and peace, we hold that the arm of the general government has no power to strike their fetters from them; we are confident that an overwhelming majority of our fellow citizens would spurn indignantly the man who would urge upon them an interference with the rights of property of other states. We believe that the people of Illinois are sincerely attached to the federal constitution, and that they would not tamely submit to its open infraction. We believe that they have a deep regard and affection for our brethren in the south, and that upon any proper occasion they would fly to their assistance. But as your committee are not aware of the extensive existence of abolition societies in this state, they deem a decided expression of opinion all that is at this time demanded.

1st. *Resolved*, by the general assembly of the state of Illinois, That we sincerely deplore the evils of abolition societies, and that we firmly believe their doctrines and proceedings are more productive of evil than moral or political good.

2d. That the right of property in slaves is secured to the states by the federal constitution, and that they cannot be deprived of that right without their consent.

3d. *Resolved*, That the institution of slavery, as forming a part of the civil and domestic economy of the slaveholding states, consistent with the federal and state constitutions, cannot, nor ought not to be interfered with by any independent authority, federal or state, other than those in which the slavery exists; and further, that we are fully convinced that the disturbance or abolition of slavery in the district of Columbia, by congress, would be unwise, injudicious and highly inexpedient, and that we therefore, would much regret to see this institution abolished in that district, and particularly under circumstances threatening danger to the general safety of the slaveholding states, and the union."

For the Herald of Freedom.

MR. EDITOR,—After long delay, I send you the facts of brother Hazelton's visit to Lisbon. Before entering into particulars, it may not be amiss to lay before you a statement of things as they were, previous to his coming. I am happy in being able to say, that brother H—— did not *introduce* the abolition question in this place. The liberal-minded, the benevolent-hearted have long thought, and talked of their negro brother. The story of his unparalleled wrongs, has been brought into this lovely and beautiful valley by the unflinching, the untiring, the faithful "Herald of Freedom." The *demerits* of the slavery question have been discussed in the winter Lyceum, and a decision by a majority of its members, "that it is both right and expedient to discuss the question under existing circumstances," obtained. But the slave, the unoffending, the weeping slave has some (perhaps many) enemies in Lisbon. Some who credulously believe that the holy bible sanctions slavery, (query, can heaven smile on hell?) others who are unwilling to degrade the pure religion of the just and merciful Jesus so low as this, take shelter behind that breastwork of hell, "*inexpediency*," and from thence pour their prejudice upon the slave, and their venom upon the lion-hearted little phalanx of abolitionists, who make Lisbon their field of operations. Others again, are so sapient, and possess so much of the gift of second sight, that they ken far enough to see, that freemen of the north have nothing to do with wronged, crushed, enslaved, down-trodden, abused, human nature at the south. Things were in this state when it was rumored that an abolition lecturer was coming. This of course made no little talk among the *pro-slavery freemen*, and a slight whispering about mobs, and opposition; but as there are few (if any) except *civil* people in Lisbon the whisper died away and was lost among the click of the machinery, or the roar of the village falls. On sabbath, March 4th, brother H—— made his appearance at meeting, when I invited him to "*desecrate*" the pulpit and to preach in the afternoon, which he did. In the evening, he lectured on the character of American slavery. On Monday he met the ridicilous and unfounded objections of anti-liberty men; and on Wednesday pointed out the duty of the north in relation to the south.—The meetings were well attended, especially those of sabbath and Monday evenings. In the evening of Wednesday, it stormed very severely, so that the lady-friends of the vicinity could not attend. Mr. H——'s lectures were highly interesting and instructive. They discussed many a startling fact, and evidenced a thorough understanding of the subject on the part of the speaker. There was no appearance of opposition or dislike, except I mention a little what d'ye call him, who feeling his "ethereal blood boil high "with popular indignation," left the meeting in haste, to cool down I suppose amid the breezes of evening. I say in haste, but I only guess so, as he slammed the door very hard—a more *civil* argument by the way than a brick-bat, an egg, or a rail.

The effect of these lectures is not a mushroom excitement, but a deep-felt, lasting interest in behalf of the poor languishing slave. One poor man who came five miles to the Monday evening lecture, has since said that *his* objections were fairly met and entirely removed.—he came *seeking*, and returned *possessing truth*.—Would that all Lisbon had done the same.—*Light* is all we want at Lisbon, and we hope to have more of it, and that right early and we believe it will achieve such a victory, as will bring an organized Lisbon Anti-Slavery Society into your columns. Wishing that the negro's emancipation shout may soon be borne by the southern breezes, to those bulwarks of liberty the eternal hills of the north, there to be re-echoed back with joy by the noble-hearted sons of the White and Green mountains, I subscribe myself

Yours in the bonds of philanthropy,
DANIEL WISE.

For the Herald of Freedom.

MR. EDITOR,—Where are Stanton and Weld? We have heard the bugle of one of these Lane Seminary lads about the Massachusetts State House of late, but it is still now. He is shaking the sea air somewhere down in the old bay, I suppose now, but we don't hear him. Let him come up here among the mountains. There is no echo about the sea shore. Let him blow up here among the ring of our White Hills. They can hear him better in Boston from here than they can from their State House. They can hear him all over New-England and down south—clear to Texas. The air is clear and elastic here, and our granite hill sides have a terrible echo to them. You can hear a blow struck, or a shot fired here, a thousand leagues. Here is the spot for you to stand and call the nation—There is no uproar here to smother you and drown your shout. No roar of the sea or the city. Sounds go out from here to the ends of the earth. New-Hampshire is a little state—a cold state—and a poor state as to money, but she is a terrible "*hard one*" in point of grit, and spring of character. Give me New-Hampshire for a real moral "rough and tumble" for all any in the whole north. But she is all wrong now, stubborn, sulky, stupid, ignorant as an ass, of slavery. I am glad she is ignorant. If she was not, I should have no hope of her. If she knew all about slavery, her case would be as hopeless as Sodom's. Get her informed, get her eyes open and her heart warmed up with the great and eternal truths of anti-slavery, and she will shake herself like Sampson when the harlot stirred him to try the withes. She will trample about among these "peculiar southern institutions," like a mammoth among the canebrake. But she must be roused, she *sleeps hard*. It will take a loud blast to wake her. Where are those *Lane Seminary boys*, those apron-string-led lads, Stanton and Weld? We want them among us. They will awaken any *thing* short of death. June is coming. They must then be at Concord. They are more wanted here than any where else. They are mistaken in their notions of the high north. It is the very vantage-ground for the attack upon southern slavery. The worst of all places for an assault is in the south, and it grows better the farther you go from it north till you get where the moral streams run the other way. New-Hampshire is the state for anti-slavery head quarters. Here abolition should pitch her camp. There is *material* at hand here for her fortifications, and her stubbornest enemies are here, and if she could conquer them, her unconquerable friends. Here she must enlist her "Macedonian phalanx."—Here are the Spartan spirits, and not down in the plains filled with the grasshopper multitudes of Xerxes. Call Weld and Stanton here then without delay. Weld must go to Dartmouth College. That fortress of pro-slavery Greek and Latin and mathematics for this Coos world, must be stormed and taken and her guns pointed *south*. There are friends now, many and tried hearts already in the garrison there. But the anti-slavery flag is not hoisted. Weld must go and hoist it there this spring, and it is time he was there. Win that noble college! Plant the glorious banner of emancipation above that old town, that surmounts the pile, remembered of leading spirits in every quarter of this nation, and the whole union would see it in a day. Its bold flapping would fright slavery to the very Floridas. Ocola would hear of it in his cypress camp. Win Dartmouth college. It is all but won now.—Weld would carry it in "three days." He would rain a tempest of logic and metaphysics and mathematics and what not, upon them that would silence whatever batteries learned pro-slavery might pen against him, from the old alma-mater. It would be an honor to Dartmouth to fall by the guns of WELD.

Soberly and earnestly and without figure or figuring, *we must have those young champions in this state* and without delay. There is no good foothold below here. They can't maintain the

ground they win, as they can here. Call them then. New-Hampshire anti-slavery summons them here. They must be at Concord in June. They must spend the hot months among our hill country. They have got to conquer our people before the cause triumphs. If they win every state beside New-Hampshire and Vermont, they can't succeed, without these. Win over these, and all the rest united could not, if they would, sustain slavery. *It can be abolished in these two states.*

HAMPDEN.

For the Herald of Freedom.

Mr. Editor,—I have recently re-investigated the great fundamental principles of abolitionism. I consequently feel a growing conviction, that *those principles* are radically identified with the *gospel of Jesus Christ.* I am *astonished*—I am *humbled*—in view of my own past indifference, and that of my fathers and brethren in the ministry. And do not "the signs of the times," call loudly upon the *church* to awake? Sir, "we are verily *guilty* concerning our brother."—To say the *least;* we have slept over the polluted, and polluting *sin* of slavery. Yes, whilst this enormous system of *outrage* and *crime* and *cruelty;* sufficient to make angels weep; has been multiplying its victims—and extending its dominions—and emitting its pestilential effluvia—we sir, as christian ministers and christian churches, by our apathy, have bidden it "*God speed!*"—Nay, *more;* by extending the hand of fellowship to the man-stealer—by inviting him occasionally to officiate in our desks, and to set down with us at the Lord's table; we have justly subjected ourselves to the charge, recorded, Ps. 50: 18.—Now is it wonderful that God has a *controversy* with the *church?*—Sir, how *can* he bless her, whilst the *evidence* of this guilt is written on her forehead, and the stain of blood is seen upon her *skirts?*

No, sir, in this day of light, I had almost said it is profane to talk of *christian* sympathy; and claim affinity to that gospel which proclaims "*liberty to the captives;*" whilst at the same time we are *indifferent* to the unmingled wrongs of our *colored* fellow men. It is palpably absurd to call Him our master, who said—"Do as ye would have others do unto you," &c. whilst we continue to survey the deep wretchedness of the black man's condition—and recognize those as Christ's disciples, who are *fattening upon his flesh and making merchandize of his soul.* No sir—*in this position* God *will not* bless us. He *cannot.* It is therefore devoutly to be hoped, that from the press and the pulpit the picture of this abomination will continue to cross our path—and haunt our consciences—and ring in our ears *the cry of blood*—until every christian, and every patriot shall feel and *act* consistently upon the subject—and the church of New-England thus wash her hands from the foul stain of wrong and ruin, inflicted by her consent upon the enslaved millions of despotic America.

J. GUNNISON.

Lamprey-River, N. H.

For the Herald of Freedom.

The Character of Slavery.

Mr. Editor—

1. The Rev. Richard Watson says, "at a moderate computation, Africa has been robbed of one hundred and fifty thousand of her sons annually. Multiply this number by the ages through which the injury has been protracted, and the amount appals and rends the heart."—The slave-trade began in 1443 by the Portuguese, and in 1562 by the English. If we reckon from the first, it would amount to over 59 millions, or nearly equal to the present number of the inhabitants of Africa, according to the estimates of some geographers.—So much for THEFT! If we reckon from the latter period, it will still amount to the enormous number of 26,250,000. Surely, "enough to appal and rend the heart."

2. Clarkson, in his "History of the slave-trade," and "Essay on the Commerce and Slavery of the Human Species," has established these two facts: first, that *as many* at least, are *killed in Africa,* as are taken away; and second, that at least *one half* of all obtained die on the middle passage, and the next two years of seasoning. Here then we have over *two hundred thousand* MURDERS *annually!!* Which, reckoning from the latter period only, amounts to the astounding number of 35,000,000 murders!!—This from the *slave-trade.* Again, it has been recently shown, from the last census, by comparing the numbers and ages of the slaves and free colored people of the United States, that something over *thirty thousand* slaves annually come to an untimely grave! Allow an equal barbarity for all other nations—from Portugal, Spain and Brazil, where negro slavery exists, and we have an addition to make to the above, of 60,000 a year!! But to be moderate and to make sufficient allowance for the less number of slaves in former years, we will call it 30,000, (for two hundred years past,) negroes worn out and killed by slavery every year—which 5,500,000, added to the above, makes a grand total of 40,500,000, *murders* by negro slavery! In this calculation we do not reckon the deaths by war, and insurrection occasioned by slavery, which would amount to another fearful sum—so much for MURDER!

3. The amount of the negro slave's earnings, above what it has cost to keep him, baffles all computation. I have seen recent estimates of the cotton crop at the south, at $100,000,000, and the rice, indigo and tobacco will amount to as much more. A vast amount of other work is done by the house servants, as well as field hands. But to be low enough, suppose we average it for the two hundred years past, at fifty millions a year, and it amounts to the astonishing sum of $10,000,000,000 for the United States. Yet not one half, which the negro has earned for the *white* man, among the nations of christendom—*so much for* ROBBERY!

4. But what shall we say of its pollution?—Over a million of females in this land with no legal protection, for their *persons* or *chastity.* No legal restraint on the intercourse between two and a half millions of men, women and children with each other or of drivers, masters and their sons, with their slaves! Seventy thousand a year born out of legal wedlock! and ten or fifteen thousand of them, amalgamated yearly to their owners! And this but a small part of the corrupt intercourse of the sexes there. And this state of things has been going on for two hundred years, unchecked, yea rapidly increasing, in this land of freedom, education and religion!! What an amount of wickedness? how many acts of licentiousness in 200 years, I will not attempt to calculate.—*So much for* POLLUTION!

5. By law, the slave works 15 hours a day, is allowed a peck of corn a week, or its equal in rice, or potatoes and in some places a little meat and salt—one hat—cost, 2s, and two suits of clothes, made of waste cotton or refuse wool; and in addition, 500,000,000 lashes, on the bare back well laid on!—and prohibited by law from lifting a hand against any white man or bearing testimony against them. This calculation was made by some who had seen slavery many years. It is very low, but averaged back, swells to 100,000,000,000 of lashes!!—So much for WHIPPING and CRUELTY!

6. The Natches Courier states the number sold to the south in 1836 at 260,000. But suppose for 200 years *all* the buying and selling of slaves be but one hundred thousand a year. It will be 52,000,000 of separations of husbands and wives, parents and children, suddenly, violently, and forever! O what breaking of hearts, what sighs, tears, groans, and shrieks of anguish it *must* occasion. Is all this nothing to us?—So much for the MISERY of SLAVERY!! Is this our "corner stone?" Does the bible sanction all this? NO!

Yours respectfully,

D. I. ROBINSON.

For the Herald of Freedom.

Anthony Benezet.

Extract from a biographical sketch of Anthony Benezet; read before the Clinton Grove Lyceum in Weare, N. H. by M. A. Cartland.

"Go build his monument—and let it be
Firm as the land, but open as the sea—
Low in his grave the strong foundations lie,
Yet be the dome expansive as the sky;
On crystal pillars resting from above,
Its sole supporters—*works of faith and love.*"

The world still loves to bestow its homage on men who have attracted attention by the splendor of their abilities. The successful hero, who has borne from the battle-field the trophies of victory, has too often been made the idol of a degrading worship. Learning itself has had its votaries upon whom the giddy multitude have lavished their adulation; and the incense of flattery seems to have been thought sufficient to consecrate even the licentious and contaminating productions of some gifted bard. To honor these has been considered a grateful and patriotic duty. For this has the marble been snatched from the quarry and moulded into a breathing form. For this has the canvass glowed with the lineaments of life. Yes, in the beautiful language of Montgomery,

And genius moulds impassioned brass to breathe
The deathless spirit of the dust beneath;
Calls marble honor from its cavern bed,
And bids it live the proxy of the dead.

But to the humble unobtrusive man, whose hand may have scattered blessings around him; who went about doing good, sleeps perhaps at last, "unhonored and unsung." The few who shared in the happiness which his silent labors produced, perchance may pay the willing tribute of affection to his memory, while a noisy world turns aside in cold forgetfulness. But then

"Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust
Or flattery soothe the dull cold ear of death?"

For such indeed, worldly fame offered no reward; and applauding tongues spoke only in mockery. To live in the grateful recollection of their kindred and friends—to rejoice in sympathy with those who had been made partakers of their charity, was doubtless a higher satisfaction than to become the objects of popular praise. In the spirit of such a feeling, well might they have spoken in the language of the philanthropic Whittier,—"we would that our memory should find an abiding place in the silent and sacred temple of the human heart—should be written in characters of affection upon the best and holiest feelings of our nature; not graven upon the marble nor published upon the house top."

These reflections seem naturally to arise as we contemplate the character of Anthony Benezet—a name almost forgotten by some and quite unknown to others. It is not for the purpose, or with the expectation of furnishing any thing particularly new and interesting, that we proceed to sketch very briefly, the life and character of an individual so justly respected for his christian virtues. We seek to revive the name of a good man; and fix it more permanently in our remembrance. We seek a renewal of our acquaintance with his fervent, practical piety—with his generous philanthropy—with the hope too, that we shall return from the contemplation with our own hearts warmed and our aspirations quickened as by a living coal from the altar of christian benevolence. Benezet was emphatically "a doer of good"—the unwearied laborer in the cause of the oppressed; that even of redeeming and elevating a despised and injured race.

He was born in France, 1713. His father's property having been confiscated by the government, he sought refuge in Holland and afterwards in England, where Anthony received his education. Of his youthful habits and character, we have no means of furnishing any particular information. This is somewhat to be regretted, as there are traits of character developed in the artless and unstudied acts of boyhood, which often point with some degree of certainty to the future career of the man. Were we, however, permitted to conjecture what may have been the youthful character of Benezet, we should conclude that the natural goodness of his heart was early manifested by little acts of kindness and humanity. That nothing selfish or illiberal appeared in his conduct—that he delighted to share with his companions those simple luxuries which he had obtained from a parent or a friend. Often too, perhaps, might he have been seen, when returning from a ramble in the field or forest, carrying some favorite flower to a sister; or with boyish satisfaction filling a mother's hand from his basket of berries.—How often may his young bosom have heaved with emotions of pity, as he beheld the sufferings and wants of the friendless and indigent. And his subsequent life, leads us to suppose, that like the amiable and excellent Cowper, he had his favorite animals, too, upon which he bestowed a care and tenderness of affection, which too many fail to mete out to a fellow being.

A rather curious anecdote is related of him in the "Annals of Philadelphia," which illustrates this peculiar trait of character. He was one day observed in his yard very busily engaged in *feeding his rats,* which had gathered around him like so many chickens. On being asked why he did so, he replied that it was to keep them on good terms with him and prevent them from committing their mischievous depredations. If people, said he, would take the same pains to *feed* their rats well, instead of starving them, they would seldom be troublesome!

But to return to our sketch. Benezet became a member of the society of Friends at the age of 14; and at ths age of 18, he arrived with his parents at Philadelphia. His first employment was that of an instructor of youth at Germantown, a few miles from the city. His biographer remarks that the "leading traits of his character—enthusiastic benevolence and profound piety—were developed at this period of his life." He soon became particularly struck with the horrors and iniquities of the slave trade; and the cruelties generally exercised towards the colored race. His voice was raised in their behalf; and by his pen too he pleaded with a powerful eloquence for his oppressed fellow beings.—"Finding the blacks in Philadelphia miserably ignorant and degraded, he opened an evening school for them and taught them himself gratuitously. In this office he became signally successful in improving their condition and in removing prejudices, by exhibiting their proficiency in the various branches of learning."

He first attempted to arouse public feeling on the subject of negro slavery, by writing essays for newspapers and almanacks, which he was unwearied in circulating. After this he published more extensive tracts on the subject, which were printed at his own expense, and distributed gratuitously wherever he thought they would accomplish any good. He directed them with accompanying letters, to most of the crowned heads of Europe. Great men on both sides of the Atlantic, entered into a correspondence with him. Clarkson, the indefatigable champion of the negro's rights, acknowledges that "his understanding was enlightened and his zeal enkindled by one of Benezet's books." It seems it it was not then, as now, considered incendiary to distribute tracts touching the sin of slavery—no, not even by the *great men* of our own country, or by the "crowned heads of Europe."

The life and fortune of this eminent philanthropist were both devoted to acts of benevolence. Many other subjects beside that of slavery occupied his thoughts and called forth his exertions. But we hasten to a conclusion without going further into detail. "His private habits, morals and pursuits," says his biographer, "were adapted to endear and dignify his public career." He died at Philadelphia, in 1784, at the age of 71. When it was announced that he was seriously ill, a multitude of his fellow citizens presented themselves at his dwelling, with anxious enquiries; and he conversed with hundreds after his case was pronounced hopeless. So deeply was he beloved and so highly estimated as a man and christian, that on the day of his interment, while the funeral procession was passing along the street, an individual standing by remarked, "I would rather be Anthony Benezet in that coffin, than George Washington with all his honors."

Such was Benezet—and such the close of that life which had been devoted to deeds of mercy and charity. His evening sun went down in brightness; and thousands who had beheld its meridian glory, came up to rejoice in its parting beams. His example is rich in instruction—it speaks a language which, at the present day, we should do well to treasure up—the impressive language of admonition even, "go and do thou likewise."

Fire in New-Orleans, Apr. 9th.—One hundred and seven houses were destroyed by fire this day. The fire broke out at the corner of the rail road leading to the lake, and Casacalvo street, from which it spread through the whole square, and then crossed Marigny street, and burnt all but five houses on the next square extending to Mandeville street. The fire was occasioned by a spark from the locomotive engine.

Slave Rescue.

Much excitement exists in New-York, respecting the arrest of a colored man named Dixon, claimed by a Dr. Allander of Baltimore, who says his real name is Jacob Ellis. The counsel for Dixon maintained in court, that Dixon is not the man alleged to have run away, and caused Allander to be arrested in court on a charge of false imprisonment.

Subsequently, Dixon was again brought before the court, and two witnesses were examined, who testified that D. had resided in New-York the last six or seven years.—While the officer was taking Dixon back to prison, a large party of colored people in the Park, set up a shout and rescued the prisoner. Justice Bloodgood, and some other officers, went in among the rioters, when a tall colored woman seized the justice by the neck, and a colored man dragged him by the leg, until they pulled him to the ground; others in the mean time being busily engaged in beating him on the back. Dixon secreted himself in a cellar in Reed street, but was discovered by the officers, who had scarcely got into the street with him, when they were met by a mob of five hundred colored persons. Justice Bloodgood again appeared, when a "strapping" negro woman jumped on his back, and threw her arms round his neck. He was soon brought to the ground, and was again beaten on the head and neck. The mob rescued the prisoner, and hid him; but he was soon discovered in a coal hole, and reconveyed to prison.

We have here some of the legitimate fruits of the diabolical system of slavery. Here is a fellow-man, whose only crime is "*the love of liberty,*" which, with a skin of a different color, would be in him a *virtue,* hunted up and down like a wild beast, and that in a country whose loud boastings of liberty have gone to the very ends of the earth! How cutting and withering the rebuke of European nations, who justly accuse us of hypocritical pretentions to the love of liberty, and equal rights.—*Zion's Herald.*

Kidnapping a White Child.

A lady of our acquaintance living in Cincinnati who was for a long time a constant reader of the (Nashville) Cumberland Presbyterian, gives us the following account as read by her in that journal, about eighteen months ago:—

"A Mr. Bullock, residing in or near Nashville, and counted among the more wealthy and fashionable of the community, had a sweet little daughter, named Caroline, of about four years old. Her early education had been so well attended to, that she had already learned to read with tolerable facility. She was kidnapped from the premises of her parents, and, after being discolored so as to pass for a mulatto, sold at the distance of only forty miles from her father's house as a SLAVE. The distracted father offered a reward of $500 for the discovery of his little darling—but for four long months every search was unavailing. Meantime, the discoloration of the child's skin had disappeared, and the fraud that was practised on the buyer, (to whom no participation in it was imputed) clearly revealed, and she restored to the arms of her rejoicing parents.

Reader, have you a little Caroline to dandle on your knee or to have her little arms entwined around your neck, when you come home at evening from your daily toil? Can you describe the keenness of your anguish should you be called to suffer as Mr. Bullock was? Can you, when you fancy the case yours, think without horror and detestation of a system that robs ten thousand fathers and mothers as affectionate as you are of their Carolines? Go and think well of little Caroline.—*Philanthropist.*

Something to be noted.

A correspondent of Zion's Herald, Boston, writing from the south, on matters entirely unconnected with abolitionism, says—

"The Georgia Conference occupies a commanding and influential position in the society of that state: one in which its members may, and do achieve much good. But it is one which has its difficulties too. For the very fact that they stand in such an affinity to the leading and influential men in the state, subjects them continually to a strong influence from the opinion of the public: more so, than any body of ministers I have ever known. It is this fact, which produces the extreme sensitiveness on some matters of domestic policy and political doctrines. Methodist ministers in the south, and especially in the state of Georgia, are almost to a man 'State Rights' in their politics.

And if ever the church or state are divided, christian ministers will occupy a responsible station in reference to the matter. I say these things by no means to censure them, but merely as facts which have fallen under my notice, or as inferences drawn from those facts. No man not similarly situated, can tell how HE would act. All judicious men would require some time for reflection, before they would be willing to array themselves openly against all the leading men in the community, on matters of a political nature."

From the National Enquirer.

No Trial by Jury--Kidnappers at Work!

One of the "first faults" of the refusal, by the majority in the Pennsylvania legislature to pass the bill allowing to persons seized as runaway slaves, the trial by jury has been the ENSLAVEMENT OF A FAMILY OF SEVEN FREE PERSONS. On the heads of those recreant politicians, whose "base bowing of the knee" to the Juggernaut of slavery we have before alluded to, may a portion of this outrage rest. By their *slavish* efforts, the "kidnappers" have been encouraged to redouble their marauding activity and pursue their prey more openly and boldly.

The following is copied from the *Harrisburgh Telegraph,* of the 10th inst. Let the advocates of freedom and justice be on the alert, to detect and punish the kidnapping prowlers.—☞ *And let these matters be borne in mind,* at the NEXT ELECTION.

"A free negro woman, named Morgan, and six children, residing in Lower Chanceford township, York county, were recently seized by a constable and kidnappers, as slaves, and taken to Maryland, where it is ascertained they have been sold to a slave-driver to be taken south. Application has been made to the governor for a requisition on the governor of Maryland for their release; but it is probable that they will be out of the reach of the executive power of Maryland before he can be apprised of it.

"Our readers will recollect that a bill granting trial by jury to such as are claimed as fugitive slaves, has been rejected by both branches of the legislature."

Vulgarity.

The editors of the New-York Observer, in their paper of March 18th, make the following palpable hit at the whole race of yelpers about amalgamation:

"So far as our observation has extended, gentlemen belonging to the highest class of society at the north, almost without exception, have been in favor of conferring upon colored men all the rights and privileges of white citizens. The prejudice against them was spoken of by Dr. Belknap, in his account of emancipation in Massachusetts, written nearly fifty years ago, as a prejudice of "the vulgar," and we believe this is as true now as it was then."

What will Col. Stone say?

A WARNING.—One Aaron Clark is nominated by the whigs of this city, as candidate for the office of mayor, at the approaching election. It seems that when lottery dealing was lawful he was once engaged in that business. This is now thrown at him, by his opponents, as a grand objection to his election to such an office. The Evening Post for instance, in answer to the plea that the business was "lawful" when Mr. C. pursued it says:

"Gaming houses are licenced by law in New-Orleans, yet will any body say that New-Orleans would not disgrace itself were it to take the keeper of one of these hells and make him mayor? Houses of a still more infamous description are licensed by law in some countries, but does the permission of law make the occupation virtuous? Let us have something better than this. Let the friends of Mr. Clark, prove, if they can, that he followed a reputable and innocent vocation."

We notice this, not for political effect one way or the other, but just to remind slaveholders that the time is coming when the American people will as soon think of putting the keeper of a New-Orleans "hell" into a public office as the slaveholding keeper of men, women and children.—*Eman.*

The Baltimore American says, that the true reason of their present comparatively easy condition is to be found in the fact that there has existed here none of the wild speculative spirit which has manifested itself elsewhere, and that although there has been some discomfort arising from the deranged state of trade in other cities, the business of Baltimore has been legitimate, and it is believed, is sound to the core.

Dea. Giles' Failure.—Great excitement existed in Salem some days since, at the failure of Dea. John Stone, distiller, who set up a libel suit against Mr. Cheever for his dream about Amos Giles' Distillery.—It seems his gang of wonder-working imps have quit the business.

Mr. Cheever, the author of the dream, is now in Europe, as a foreign correspondent of the N. Y. Evangelist.—*Ports. Journal.*

NOTICE.

The members of the Boscawen East Parish Anti-Slavery Society, are hereby notified that their Annual Meeting will be holden at the East Meeting House on Tuesday, April 25, at 2 o'clock, P. M.

An address will be delivered before the Society by the Rev. Mr. BOUTON.

By order of the committee.

ALONZO C. CHADWICK, *Sec'y.*

Boscawen, April 13, 1837.

NOTICE.

The Monthly Concert of Prayer for Slaves will be held at the Lecture Room of the South Congregational Church, on Monday evening next, at 7 o'clock.

J. B. CHANDLER, *Sec'y.*

Concord, April 22, 1837.

REMITTANCES.

A. Battey, J. Harkness, J. Chase, I. Bushnell, B. L. Knight, W. Worth, 2d, J. Hoag, S. Drake, L. Wiggin, J. Cavis, A. M. Carlton, M. S. Mc Curdy, H. Whitney, A. Smith, J. Clough, S. Shute, D. Buxton, M. Gove, R. S. Morrill, J. Clough, J. Keezer, J. Randall, F. Sanborn, S. Fish, S. A. Chase, J. Brooks, J. Otis, P. Raymond, S. Chase, T. Chase, E. Johnson, D. Gove, G. Guindon, M. Huntington, B. Taber, N. C. Gove, A. M. Wiggin, S. Shepherd, H. Dudley, M. H. Osgood, W. Smith, D. Murray, T. G. Peckham, L. Philbrick, A. Gilman, H. Davis, S. Smith, J. Young, P. G. Chase, R. A. Putnam, S. Kelly, W. Brown, B. Marshall, J. Gunnison, E. A. Cate, C. Parker, T. Sullivan, R. Dearborn, S. B. Twitchell, T. Hills, W. Perkins, J. M. Dodge, J. Morse, $1,00 each.

G. Ropes, $5,00. R. Douglass, S. Cheney, $2,00 each. T. Frye, $1,12½. D. Hastings, E. G. Clough, 75 cents each. T. Gage, J. Allison, S. Dow, 50 cents each. J. Sargent, E. Sargent 25 cents each.

NOTICE.

THE Subscriber, having purchased the entire stock of Goods belonging to the firm of CHAMBERLAIN & GAGE, kept at their

Variety Store,

No. 3, Williams' Block, nearly opposite the State House;

hereby informs his friends and the public, that he has on hand, and shall keep constantly for sale, a good assortment of

EUROPEAN, WEST-INDIA, HARD WARE AND

Domestic Goods,

together with good custom made **BOOTS** and **SHOES** at as low prices as can be found at any Store in the vicinity.

☞ The partnership heretofore existing under the firm of Chamberlain and Gage is by mutual consent this day dissolved.

MOSES CHAMBERLAIN.

Concord, Jan. 9, 1837. tf

POETRY.

From the National Enquirer.

Little Edward.

"Sister," said little Edward, (who
Had not seven summers seen,)
"These lines about the Sugar Plums*
I've read—what do they mean?
Why did that little girl refuse
What I should like to eat?
Why did she say that sugar was
'By slavery made sweet!'"

His sister took the book, and while
The open page she read,
She told him of the planter's whip,
With streaming life-blood red—
Of little children stol'n away,
And beaten when they wept,
And task'd and chain'd, and all their lives
In hopeless bondage kept.
She told him, that the "sugar plums"
Were by their blood made sweet,
And murder often purchased that,
Which carelessly we eat.

His cheek was wet with tears;—he ne'er
Had heard the tale before.—
At length with stifled sobs he spoke:
"I never, never more
Will taste such sugar." Though he made
That promise while he wept
Over the *first* tale of slavery,—'tis,
Through all temptation, kept.

Oh sisters! mothers! to your care
A sacred charge is given;
To watch, to guard, and strive to guide
Immortal souls to Heaven.
Then teach them, teach them while their hearts
With native feeling glow,
The story of the negro's deep
Hereditafy woe.

Teach sympathy for those, forbade
By *human laws* to pray,
E'en to their fellow-men, to pass
Their bitter cup away.
A noble band deserve the aid
Of those beneath your care;
Train them for freedom's glorious ranks,
And haste to send them there.

Second mo. 21, 1837. ELLA.

*See piece entitled "The Sugar Plums," by E. M. Chandler.

The Loud Call;
or the Disinterested Parson.

There lived a parson as we're told,
But when or where we know not,
Who oft his nodding flock would scold,
Threat'ning that they to heaven should go not:
But down to hell be hurl'd,
If they would not abjure the world,
And count as dross its filthy mammon, *gold*.

It chanced at length this goodly wight,
Who stoutly fought the christian fight,
Elsewhere received a *louder call;*
What though the stipend was a *trifle* more!
To one who placed in wealth so little store
This had *no weight*, you know *at all*,
'Twas not the *cash*—oh no—
But 'twas "the Lord commanded"—
And though 'twas *hard* to go away,
Should he refuse "the Lord" t'obey
And be a careless servant branded!
No, sure—so he must go.

The parting sabbath now arrived;
And all his simple flock contriv'd
To hear the priest's farewell:
He led them long in righte ous strain,
Bade them from darling sins refrain,
And in sweet concord dwell;
To hate the world, in holy ways be bold,
And shun the soul's seducer, *glittering gold*.

The service o'er,
Before the door
The parish gentry gathered round:
Smiling, the good old man came among them,
Seized on their offer'd hands and wrung them.
"A saint on *earth*," the grannies cried,
Then roll'd their eyeballs up, and sigh'd,
And dropp'd their farewell curtsies to the ground.
Behind the rest,
To bid the priest good-bye,
In nature's sooty jacket drest,
Old Cæsar came—a wag and mighty sly.

Bowing, the *stick of ebony* began
A conf'ab with the gold-despising man—
"Ah! how good massa parson do!
I hope he find him berry well."
"Well, Cæsar, well, and how do you?"
"Ah! massa, Cæsar hardly tell;
Dis good long twenty year
Wid you he worship here,
And now he sorry from your flock you go."
"Ah! honest Cæsar, yes it must be so;
I'm *sorry*, too,
That I am forced away;
But then you know, 'twould never do,
The '*Lord's loud call*' for me to disobey."

"Who? massa, who you say,
De Lord call you away?
Massa, how many pound a year
De peoples pay for preaching here?"
"Two hundred"—"tader place gib any more?"
"Why—Cæsar—yes, I *think* they offer FOUR."
"Ah! massa, may be 'tis de Lord who call,—
But don't you tink more loud you let him bawl,
Aye, call and call till all be blue,
Fore you come back from *four* to *two*!
De Lord, he hollo till he dumb,
Fore massa parson elder come."

Good and Evil.

BY S. G. GOODRICH.

When man from Paradise was driven,
And thorns around his pathway sprung,
Sweet mercy, wand'ring there from heav'n,
Upon those thorns bright roses flung
Aye, and as justice curs'd the ground,
She stole behind, unheard, unseen;
And while the curses fell around,
She scatter'd seeds of joy between.
And thus, as evil sprung to light,
And spread, like weeds, their poisons wide,
Fresh healing plants came blooming bright,
And stood to check them, side by side.
And now, though Eden blooms afar,
And man is exil'd from its bowers,
Still mercy steals through bolt and bar,
And brings away its choicest flowers.
The very toil, the thorns of care,
That heaven, in wrath, imposes,
By mercy chang'd, no curses are—
One brings us rest, the other roses.
Thus joy is link'd with every wo—
Each cup of ill, its pleasure brings;
Although the rose is crush'd you know,
The sweeter fragrance from it springs.
If justice throw athwart our way,
A deepening eve of fear and sorrow—
Hope, like the moon, reflects the ray
Of that bright sun that shines to-morrow.
And mercy gilds with stars the night,
Sweet music plays thro' weeping willows;
The blackest cave with gems is bright,
And pearls illume the ocean billows.
The very grave, though clouds may rise
And shroud it o'er with midnight gloom,
Unfolds to faith the deep blue skies,
That glorious shine beyond the tomb.

MISCELLANY.

From the Emancipator.

Abolition in the Episcopal Church.

FARMANDSVILLE, Lycoming co.
Jan. 26th, 1837.

Dear Sir—Pardon the intrusion of one personally a stranger. I trust however I am too well acquainted with your devotion to the cause of relieving the oppressed, to doubt whether you will be gratified in hearing any thing, however humble, concerning the progress of the work to which you are devoted.

The cause of abolition in this place is as yet a new thing. As is generally the case at Iron Works, the community is of a very mixed character, containing many of the immoral and profligate as well as many choice spirits. Many of these persons were convinced of the sin of slavery, and also that the best and only sure method of relief were found in immediate emancipation, but having no one to encourage them or draw them out, their opinions were known to very few besides themselves. Neither the Presbyterians nor Methodist brethren who preceded me in this field had ever, so far as I know, preached on the subject; nor has any anti-slavery agent ever visited the place.—But I felt that in virtue of the agency and commission confirmed upon me by the blessed Redeemer, I was in duty bound to "preach the whole counsel of God—to remember them that are in bonds as bound with them—to open my mouth for the dumb in the cause of such as are appointed to destruction—and to plead the cause of the poor and needy." And this, sir, in my humble opinion, is the duty of every minister of the gospel and is not fulfilled by pleading that our brethren may be exiled from their native land!

Accordingly I delivered a course of lectures on the subject which I have just concluded. The attendance on my ministry was not in the least diminished but rather increased, and one most happy effect produced by the lectures was to draw many to the house of prayer who from indifference to religion would not otherwise have attended. Another happy effect was the eliciting of correct sentiments from those who had not avowed them before. Articles of agreement in the usual form were immediately drawn up and signed the first day by 22 persons. The cause is onward in our village and will doubtless prevail.

Yours in the bonds of the gospel,
WM. HOMMANN,
Min. Pres. Epis. Church.

[By a private letter to a friend in this city we find that the author of the above, now has charge of two Episcopal congregations, one at Douglasville and the other at Pottstown, Berks co. On entering upon his new field of labor he writes:]—

"I found many pleasant things to encourage me upon my arrival, but you can scarcely conceive nor I express to you the sincere gratification with which I discovered in each congregation that there were some *decided* and zealous advocates of the cause of truth and righteousness, warm friends of the *oppressed*.

Among others in Pottstown, John P. Rutter, Esq. and family, and Charles Rutter, a brother of the former, and family, are prominent. Mr. J. Rutter is a devoted, pious, active christian, one of the chief officers in the Episcopal congregation, and superintendent of the sabbath school. He is universally respected by the community, and exerts a great and salutary influence. He thinks very highly of brother McKim, one of the agents of the American society, who had lectured at Pottstown just before I arrived, and had manifested superior abilities, and acquitted himself nobly in a public discussion with a colonizationist. What was my agreeable satisfaction upon learning that Mr. McKim had made an appointment last week for this place! When he came I found he was a Presbyterian minister, and we took sweet counsel together. He applied for the school house, but at the suggestion of Squire Leaf, and through his influence, the officers of the Episcopal society offered him their house of worship, in which he lectured two evenings for two hours each time. He remarked to me that it was the first Episcopal church he had ever lectured in, and I remarked to *him*, I believed the pulpit of St. Gabriel's (the name of the church) had never been devoted to a more benevolent and righteous cause. I do feel a great satisfaction in ministering to such a congregation. About six of our clergy in this state are to my certain knowledge abolitionists."

A Mistaken Notion.

We have frequently been told, by some of our white friends, that we should teach our colored people to be content with their lot, and to make themselves useful in *their place*, evidently meaning that place to be one of inferior subserviency. This would be well enough, did we know that the decrees of God were, that the colored man should always be down-trodden, and that the means which elevate others, should never have influence in his case.

But we do not believe such doctrine.—We believe the the colored man should be taught to respect himself, and to use all the means of moral and intellectual improvement.—And should he, by a virtuous and useful life, extra industry, provident expenditure of his earnings, and intellectual efforts, ascend the pinnacle of earthly glory, that would emphatically be his place.

It is a mistaken notion, that colored people should be taught nothing but abasement. They should be taught self-respect. Before our colored population can ever be elevated in the scale of being, they must be made to respect themselves. To feel as much their relations to God and to men and things, as do any other class of the community. Throw them under responsibilities, and then you will make a people of them.—*Colored American.*

SMOKING.—If you have contracted a habit of smoking, be careful to practice it under certain restrictions, at least as long as you are desirous of being considered fit for civilized society. *The first mark of a gentleman is a sensitive regard for the feelings of others.* Therefore, smoke where it is likely to prove least personally offensive by making your clothes smell; then wash your mouth and brush your teeth. What man of delicacy could presume to address a lady with his breath smelling of onions? Yet tobacco is equally odious. The tobacco smoker in public is the most selfish animal imaginable. He perseveres in contaminating the pure and fragrant air, careless whom he annoys, and is but the fitting inmate of a tavern. Smoking in the streets or theatres is only practiced by shop boys, pseudo-fashionables, and the "swell mob."—*Hints on Etiquette.*

A Mother to her Daughter on Marriage.

You are now, my beloved child, about to leave those arms which have hitherto cherished you, and directed your every step, and at length conducted you to a safe, happy, and honorable protection, in the very bosom of love and honor. You must now be no longer the flighty, inconsiderate, haughty, passionate girl, but ever with reverence and delight, have the merit of your husband in view. Reflect how vast the sum of your obligation to the man who confers upon you independence, distinction, and above all felicity. Moderate, then, my beloved child, your private expenses, and proportion your general expenditure to the standard of his fortune, or rather his wishes. I fear not that, with your education and principles, you can ever forget the more sacred duties, so soon to be your sphere of action. Remember the solemnity of your vows, the dignity of your character, the sanctity of your condition.—You are amenable to society for your example, to your husband for his honor and happiness, and to heaven itself for those rich talents intrusted to your care and your improvement.

My Grace is sufficient for thee.

An eminent preacher in the course of his sermon from the above text, related the circumstance of a young woman, who knew and loved the Lord, but labored under strong temptations to put a period to her life, by drowning herself. The enemy so far succeeded as to prevail on her to go to the river, in order to put the dreadful plan in execution. But as she was adjusting her clothes, to prevent her from floating she felt something in her pocket. It was her bible. She thought she would take it out, and look in it for the last time. She did so, and the above mentioned passage caught her eye. The Lord applied it with his own energy to her soul. The snare was instantly broken; the temptation vanished, and she returned, blessing him, who had given her the victory.

This relation was blessed to the conversion of a man and his wife, then present, and to the completing a similar deliverance. These persons had lived a most unhappy life. Their habitation exhibited a scene of discord and confusion. At length the wife came to the dreadful determination of drowning herself. She accordingly left her house for the purpose, and came near the river. But it being too light, she feared she should be detected. She knew not where to go until it should be sufficiently dark. She at length espied a place of worship open. She went in; when the minister, in his sermon, was relating the above melancholy event. She heard with attention, and the Lord blessed what she heard for her conversion, and the devil lost his ends. She returned to her home. Her husband looked at her with surprise! Her countenance, which before was the index of malevolence, now indicated the calmness of a lamb. Struck with her appearance, he asked her where she had been. She told him. And did you, said he, see me there? She replied, no. He added, but I was; and blessed be God, I found his grace sufficient for me also.

The reality of the change evinced itself in their future lives and conversation; which was such as became the gospel of Christ, whose grace was sufficient to renew their hearts; to make them a most happy couple, and save their precious souls.

Apparel.

Modesty in dress ought ever to be regarded: there is a medium, an observable difference between an affected singularity and fashionable conformity. It is also true, that different situations in life authorise a different style of apparel; but in every rank the christian rule is—Let your moderation be known unto all men. The best general direction, as to dress, is probably this, dress so as not to be observed, whether you dress or not. This concise and excellent rule will preserve modesty and propriety in dress, and will prevent that vanity and ridiculous attention to ornament and fashion, which the love of dress and the pride of the human heart occasion.

Two negroes, says the Johnstown Pa. Spy, were, on Friday last, brought into this place, on a sled both of whom had been shot, one through the knee and the other through the back. They were fugitive slaves; and on their being overtaken by their pursuers, and ordered to stop, or they would be shot, one of them turned round & declared he would die sooner than be taken, on which he was immediately shot in the knee, and the other starting to run was brought to the ground by a ball in the back. And this in a free state too! The recovery of the poor fellows is doubtful. Is this a christian nation, or have we Dyaks of Borneo among us?

Origin of Fashion.

One pleasant morning in —— as I was leisurly walking along the wharves of Nantucket, far famed for its bold seamen, enterprising navigators, and industrious and economical citizens, I accidentally overheard the following dialogue between an old son of Neptune, who had retired from the boisterous element, and a young lad while employed in loading a horse cart with wood, which by the by, is no unusual employment for the wealthy inhabitants to be engaged in, even at these days.

Grandfather, said the lad, where do people get their fashions from? Why, says the old captain, from Boston—well, where do Boston folks get them from? Why from England. Ah! and where do the English get them from? From France was the ready reply. Well, and where do the French get them from? The old captain being somewhat piqued at the close inquisitiveness of the young urchin, and his knowledge of the source from whence fashion springs being pretty much exhausted, instantly replied 'Why right straight from the devil—there; now stop your noise.'

The Mother's Duty.

How sadly is she deficient in natural feeling who thinks her infant troublesome, and is willing to trust it to the care of hireling nurses, while she indulges in the gayeties of the ball room; and who will leave the formation of its character, as it grows up, to the ignorant or vicious, rather than watch over it with assiduous care, and direct its opening mind into right thoughts and right impressions. A mother can mould the character of a child at will; but this cannot be done by supine indulgence of self. She must make it the business of her life—her pleasure and her constant employment, to rear up her children. Then will they gather round her in mature years, and bless the hand that guided them in the right way, and taught them such precepts as now guide them safely and calmly on the troubled sea of existence.

A Lady's Advice.

A woman never appears so truly amiable as in retirement, where her virtues shine with double lustre. Do not idly imagine that by running to public places you will have a better chance of marrying. If a woman is ever so beautiful, being seen too often makes her cheap in the eyes of men.—She who is but rarely seen, men covet most to see; and her chance of being happily married is much greater.

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A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame, and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this Oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head; nor does any falling off follow after using it. That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

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